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THIRTY-SIXTH

ANNUAL REPORT

OF THE

American Madura Mission.

1870.

M A D R A S :

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1871.

REPORT.

WE are called upon to record the dealings of Providence with us during the year 1870, which is the thirty-sixth year since the establishment of the American Madura Mission.

And first of all, we would record our grateful sense of God's goodness to us personally, in sparing the lives of all our number, through a season which has been more than usually unhealthy.

At the beginning of the year, there were nine *Mission Families*, numbering in all thirty-four persons. This number by arrivals and births has during the year been increased to forty.

In May, we were permitted to welcome back Mr. Rendall, who left us in August 1867, for a visit to America. Our sympathy with him in his bereavement was called forth afresh, as we looked in vain for her, who apparently in good health, had laid aside her arduous duties to accompany him to America, but was called to her rest before half of the homeward journey was accomplished. With him came his daughter Miss Rendall, to assist him in his labors among this people.

In July, we were farther re-inforced by the arrival of Mr. and Mrs. Tracy, who have returned again to India, after an absence from the field of a little more than three years. They have made but two visits to America during a period of nearly thirty-three years, and though in feeble health have once more come to resume their labors here.

The *Health* of most of our circle has been good, notwithstanding the ravages of cholera and fever in certain parts of the district. Our helpers too and their families have been for the most part mercifully preserved, while more than ordinarily exposed to disease, as they have offered medicine

and spoken of the great salvation, to numbers of sick about them.

Our returns show that but one catechist, three catechists' wives, and six children of catechists have died during the year.

During the prevalence of cholera occurred our annual gathering of helpers and Christians in Madura. This meeting, though by far the most important one of the year, it was deemed expedient to shorten by three or four days, partly through fear that the continuance together for any length of time of so large a company would tend toward the spread of the disease, and partly because we felt that the catechists and teachers should not remain away from their own families, when the epidemic was at their very doors, as was the case with not a few.

In considering *Our Work*, we may arrange most that we wish to say according to the classes we have aimed to reach, viz., adherents in and out of the church, children and heathen, and shall thus be led to speak of Churches, Congregations, Schools, and Itineracy and Dispensary labors.

We desire also to present certain features of our work which can be better reviewed by themselves, and which we shall therefore consider before proceeding to the subjects already indicated.

The question is often asked by friends at home: "What do you do? How do you go to work? What is your main reliance in attempting to reach the heathen and to raise up a Native Church?"

It will be our aim to answer these questions so far as we can do so conveniently, while adhering still in the main to the more general plan of the Report. We shall thus be led to speak somewhat in detail, of our Sabbath Services including Sabbath Schools and monthly concert, our work among women, &c.

I. SABBATH SERVICES.

We have in our Central Stations two services on the Sabbath; one in the morning, and the other in the afternoon. In the first of these the sermon takes the prominent place; while the second is occupied with the exercises of the Sabbath School, as is the custom of many churches in America. The number of children and others who can

be gathered into our Sabbath Schools depends much on the size of the city or village, as also on the number of day and other schools at the station, and the size of the congregation; and varies in average attendance from forty persons divided into four classes, as reported this year in Máná-Madura, to two hundred and sixteen in seventeen classes, as in Dindigul.

The Missionary is able to attend these services on the average perhaps two-thirds of the time; the other Sabbaths of the year being spent in one or another of his out-stations.

Beside these regular services on the Sabbath, other meetings are held in the different stations according to circumstances: for example, Dindigul reports, besides a third Tamil service, an English service in the evening.

Madura reports, through the Missionary in charge, preaching in two or three School-houses near, and a second Sabbath School composed of the scholars of four day schools, who are required to attend the morning service and remain from one half to three quarters of an hour, for catechetical and other instruction.

Dr. Palmer, also reports another Sabbath School in Madura. He says "The Christian Anglo-Vernacular School, of which I have the management, is in a flourishing condition, with an average daily attendance of ninety. Certain members of this school, together with several pupils of the Zillah School, form the Madura Hindu Sunday School, in which Mrs. Palmer and I have classes. The fact that such a school, with an average attendance of seventy, could be maintained more than a year without diminution of numbers, when no pressure is brought to bear upon the children to induce them to attend, more than the pleasures and advantages which they think thus to obtain, speaks for itself."

Mr. Washburn, speaks of preaching in the evening in the villages near Pasumalie.

Others report street preaching as supplementary to the regular services of the Sabbath, and Meetings with the pupils of the boarding and day schools, in the evening, for prayer and conference, or for the cultivation of sacred music. Still another reports a faithful attempt to preach the gospel to the poor, at an early morning service, with an audience of fifty.

The *Monthly Concert* of prayer for the conversion of the world, which we have been accustomed with the friends at home to celebrate in years past, is very generally observed in our central stations, and is justly considered the most interesting meeting of the month. It is no small thing for the Christians in this land to be thus united with those in far distant lands, in desires and petitions for the coming of that kingdom which shall be universal. To us it is a part in the chain still binding us to Christians at home, and we could ill afford to have a link broken at either end.

We are attempting to extend the benefits of the observance to our out-stations as well, but the difficulty has been to keep the catechists so supplied with Missionary news and facts of interest, that they may make their meetings interesting.

The monthly Tamil religious newspaper, of which Mr. Washburn of the Theological School takes the general oversight, goes far to supply this lack; and we trust that the periodical which is thus fairly brought before our people, and has already won for itself a pleasant place in their confidence and esteem, may never lack a fair pecuniary support. In the account of Sabbath services already given, we have referred mainly to the central stations.

In the out-stations, whenever the Missionary is present, he conducts the service as a rule, and at other times, the catechist or teacher is expected to follow substantially the plan already stated, with the exception that the second service, from the want of suitable men for teachers of classes, partakes more of the nature of a large Bible-class, of which the whole congregation young and old are considered members.

II. WORK AMONG WOMEN.

This work is always interesting, and of late has seemed increasingly hopeful.

Our friends in America often ask us "Why do you not speak of the Zenana Work? Is it not as encouraging with you, as in the north of India?" In respect to this Mr. Chandler remarks, "There are no Zenanas, properly so called, in Madura: but there is an opening for visiting the houses of the rich and higher castes, and instructing the women." This remark applies with equal force to all our field.

There is little or no seclusion of the females with us, no Zenanas and hence no Zenana work: and as one of our number remarks, "The less Zenana the more accessible, but perhaps the less impressible."

Mr. Taylor, thus speaks of labors among the women of Mandapasálie, "Miss Taylor holds a regular Thursday prayer meeting with the Christian women, and sometimes takes Miss Pollock's class of women, when she is not at home; and there are almost every day frequent calls from native women and girls, whom the ladies instruct in the best way they can. As we open our doors freely to all who come to see either us or what are to them the sights in our house, there is much opportunity for labor in this way. A large chromolithograph in our sitting room is the center of attraction, and has brought us a great many hearers and made many friends."

Miss Taylor, while having almost exclusive charge of the Station School, both the department for boys and the one for girls, has done considerable by way of visiting the women in near villages; while Miss Pollock has had when at home the instruction daily of a class, but has done more for the women of the station generally. She states that in all her calls she has been well received, that the women are often deeply interested, and that she has been treated rudely in no case.

The following account of labor performed this year, among native women in Dindigul, claims a place here.

The Hindu Girls' Day School in Dindigul increases in interest as the girls become older and are better informed. Most of them attend a morning Sabbath School held in their own school building. "I always feel much pleasure," says Mrs. Chester, "in going to this little morning service, composed of the school girls and their mothers, sisters, and other female relatives, who often come in to see what is going on, and talk with me and the two school-mistresses. The smaller girls are sent to one side of the room, and are taught the catechism and hymns, while all the others huddle up round me as close as they can get: and very bright are the large black eyes, and very pleasant the faces of little and big, lit up with equal interest at a picture shown, or a story told them. The other day one of these girls, who had been ill with fever and had recovered, was told by her mother to go and bring a vessel of cold water from the well and pour it over the household idol, which was enshrined in a little

thatched room in one corner of the open court of the house, as an offering for having been made well. She replied 'Will that stone know whether the water is cold or not? No! I shall not do it; the missionary's medicine made me well.' The mother did not compel her to do it, but came to the teacher, and said, 'This is what you are teaching my daughter.' But her anger was soon appeased by a few earnest words, and the appeal, 'you know yourself that the stone is not God.' The young girl still attends the school.

Another bright little girl said that she swept out the Sámi house, but that was all she ever did now. 'Yes;' another replied in rather an upbraiding tone, 'every body knows that she will not do *púja*,' meaning that the girl would not place the usual offerings before the household idol.

This school room is a sort of meeting place for the women who come to get water from the tank opposite. They are all women of high caste, as the tank belongs to the Brahmins, and none other than high caste people are allowed to go to it. Many of these women are fine looking and are shrewd and intelligent; and we often have interesting talks with them, as they stand with their bright water pots on their hips. Sometimes they sit down for an hour or two; and I often hear of things they have said after such an interview, showing that they talk about what they have heard.

This may seem like dropping seed by the way side, but as they come again and again, the seed may spring up and bear fruit sometime.

There is another meeting place where the heathen women seem to like to come. For several months past I have been holding, through the agency of a few Christian women, a women's meeting in the house of a friendly heathen woman. The family is one of the most respectable in Dindigul; and the house is in one of the nicest streets in the midst of the town. When I asked this woman to rent me a room in her house for this purpose, I had little idea she would comply with my request. It certainly was a bold step for her to take; and I earnestly hope that this large heathen family will some day be numbered among the Lord's children.

In this room every Tuesday there are from twenty to forty heathen women and girls, who come to hear the Bible, and sometimes other books, read and explained. Lydia the

head-school-mistress, an earnest Christian worker, takes charge of this meeting with two or three of the Christian women of our Dindigul Church, who go in turn with her. The meeting has been kept up with a great deal of earnestness and kind feeling. As there are none but native women present, they are not afraid to ask questions and give their opinion upon what is said or read to them. These women from the very first have behaved in the most polite and respectful manner. There has never been any confusion or trouble among them, though they are huddled together like sheep in a pen, in the small space they occupy. They have very serious talks there sometimes, and it seems as if the Spirit was taking the things of Christ and showing them unto them.

The Women's Union Meeting (Native Union Link) is held once in four weeks, in the place of the weekly women's prayer meeting which we hold the other weeks of the month. The women of our Church have seemed to be lacking in kind courteous feeling and interest in each other's welfare. So I thought if they met as a sewing circle, where they were expected to sit together and talk pleasantly to each other, it might help on a more desirable state of things.

The day this little Society was formed, I laid great stress upon the word *union*, which seems to mean more in Tamil than in English, and insisted that those women who were not friendly with each other, or would not speak with each other, could not join it. So I urged them to think well about it before they put their names down. Of the sixteen women present only one declined to put her name down, and she was one of the most clever and hard working women present. She offered me her initiation fee of two annas, but I refused it saying 'I do not want *money* but *love*.'

At the next meeting this woman came, bringing two annas as her monthly fee, and two annas as a fine for having behaved so badly. The money gathered monthly is used for buying chintz to make garments for poor children, principally infants brought to be baptized. It also pays for the rent of the room in which the meeting for heathen women already mentioned, is held.

It is a very pleasant sight, this circle of women sitting together in their clean cloths and neatly arranged hair, chatting pleasantly together, with work in their hands.

They have leave to bring their own sewing also or mending, and one of the rules of the society is that if a bit of cloth is left when making garments for their own children, it is to be given to the society, to make a garment for a poor child.

There are several women who have not joined, because (as they say) they do not feel right yet. They have offered me their monthly fee, but I have declined it, saying that it was true charity, *love*, that was wanted in this society more than money. I think it is a point gained when they are ashamed of being at enmity with one another. I have reason to believe that there is a very good spirit shown among our women about giving in charity.

I know that several of our best women are in the habit of taking a little rice daily, from their own part of the food, (not giving less to the rest of the family) and putting it aside. At the end of the week, they measure it and give the value in money, to the various objects in which they are interested. Do friends at home do more than this?"

We have lately secured the services of a few *Bible Women*, (through the kind aid of the Woman's Board) who seem to have entered with zeal upon their duties. Referring to the labors of one employed in Madura, Mrs. Chandler says, "Her reports show a gradual increase in the number of houses visited and the number of those who sit down to hear the word of God." Of another she says, "She continued her labors in the North Market street and rice bazaars till October. She was very successful in making her way among the high caste families, both Vellálas and Naiacks; and by her removal, we have lost an efficient and valuable laborer. She went to Solavanthán for a month, and though a stranger, visited most of the streets there, and became acquainted with many families who expressed regret at her leaving. In November she went to Ramnad, and is now employed by the Rajah in his palace, to instruct the women in reading, writing and needle-work.

The school mistress has spent on an average three hours daily since September 1st in Bible work, and is most useful and very acceptable among the high caste women. She usually takes one of the older pupils with her and in this way is teaching them to be useful. She has pupils learning to read in five different houses, and this month we are beginning to take fees."

Dr. Palmer reports as follows, "Mrs. Palmer has of late had under her direction two Bible Women, graduates of the Madura Girls' Boarding School. Besides their more general work they have eight regular pupils in the city. Many interesting incidents have occurred, in connection with their labors from house to house, within the past two months. As nearly as can be ascertained, they have visited 480 houses and spoken to 1920 persons; to whom they have read portions of Scripture and tracts. They have given away sixty tracts gratuitously, and have received six annas for those sold."

III. CHURCHES.

As will be seen in the table of Statistics No. II, the number of our Churches is 28, with a total membership of 1402 persons now in good standing, of whom 96 persons in all, or about four to each church on the average, have been added by profession of their faith the past year.

Mr. Rendall of Battalagundu, who has charge of Pulney also, says, "There has been an increase in the churches of both stations, and others are waiting to unite with God's people. I have been struck with the power of the Holy Spirit, in bringing in a man of high caste at the Pulney Station. He is always ready to come to church when I visit Pulney, although his village is fifteen miles distant. He spends much of his time in reading the Scriptures, and in preaching Christ."

Mr. Herrick thus speaks of the churches in the Tirumangalam Station. "There are several candidates for admission to the churches connected with this station, though none have been received by profession during the year. Five have been added by letter, two have been dismissed to other churches, two suspended, and one has died."

Although the increase in the membership of our churches for the year, as already stated, is ninety-five, there has been so large a decrease through death or unworthy conduct, that the net increase is brought down to thirty-one, somewhat less than one third of the gross increase.

Beside twenty-one names struck from the church records on account of irregularity, thirty-two have been subjected to the discipline of the church. This fact is a sad one; though one not altogether unknown at home, and certainly not to be wondered at, when we consider the ranks of

superstition and ignorance from which the church of India is recruited. It is only relieved by the hope we have, in the case of some who have died, that our loss is their gain.

Of the church members who have died in the Kambam Station the past year, four were prominent men and we shall miss their influence. Three of them were old men of a generation fast passing away, in which Christianity reaped its first fruits in this field.

"One of them" says Mr. Noyes "was a man whom I found in my field several years ago. He was a sort of oracle among his own people; and was accustomed to carry about with him an olah book, which he was fond of reading both by himself and to the people whom he met. I had several interviews with him, and finding him teachable and willing to read other books as well as his own, I presented him with a copy of the New Testament. He became much interested in reading his new book, and kept it with great care. After a while he joined one of our congregations, and one day came of his own accord and brought me his olah book, saying that he had no farther use for it, as he valued the Testament I had given him more. The truth made him wise unto salvation; and he became a pillar in the church which he joined a few years ago. He was accustomed to go into the streets of the village with the catechist and preach the gospel. He died a few months ago, and in his death, as well as in life, honored his Savior."

A short space should be allowed also for some account of another convert from heathenism, who after giving most satisfactory proof of faith in the Savior has passed away; an aged man of the thief caste who joined the church at Mélur two years ago. In the previous examination he evinced a gratifying acquaintance with the spirit required of those who would follow Christ. The book he learned to prize next to the Scriptures was Pilgrim's Progress; indeed his conversion, we may say, seemed due mainly to these two books. He had been held in great esteem among the heathen of his own and neighboring villages, and had usually been honored by the appellation of Sâmi or God. He was supposed to be able to foretell events, and heal those bitten of serpents. When those who like him have long upheld Satan's kingdom in this land fall before Jesus, we are naturally led to hope that it is that they may become

pillars in the Church of our God. This hope has been disappointed by his death, but there need be no doubt that he has been permitted ere this to join "the general assembly and church of the first-born in Heaven." Referring to his pastor Mr. Burnell, (now in America) he said "I shall not see him again in this world, but I shall see him in the next." He was much in prayer before his death, and the last word upon his lips was the name of Jesus.

Mr. Noyes says, of the churches at Kambam and Periakulam, "The one church at the central station under the pastoral care of the Missionary, in the year 1854, with forty seven members, has multiplied to six village churches as at present with two hundred and eighty-six communicants in good standing, most of whom have been received from the Heathen and Romanists on profession of their faith."

Our number of *Native Pastors* has been increased by the addition of one who has been ordained this year, and installed over the church at West Karisakulam. He had been for the previous seventeen years a teacher in the Seminary at Pasumalie; and we are glad to welcome him to a participation in the responsibilities and rewards of the pastoral office.

We subjoin one or two extracts from the reports of the Native Pastors.

One says "By the consent of the congregation, daily prayer meetings in the church are held at five o'clock in the morning and at eight in the evening. A special meeting also is held every Wednesday, in which the church members are asked to pray for the speedy coming of the kingdom of Christ. With a view to reserve the Sabbath collections for other useful purposes, I asked the women of the congregation what measures could be taken to furnish lights for the church. They have since brought me some fifty measures of castor-oil-seed, the oil of which they keep in store for the use of the church."

Another remarks "The members of the congregation of this place meet of their own accord for exhortation and prayer every Wednesday. This practice is I think conducive to their edification. Every Tuesday, if the day is clear, my wife holds a prayer meeting with the women. In order that I may be better known and more useful to my people, I hold meetings in the houses of the church members by turns once a week."

The advance which the Native church is making in the matter of self support is very gratifying. Material assistance is rendered by the *Native Evangelical Society* which draws its funds altogether from sources within the field. At least one quarter of the salary of each pastor is required from the people of his church and congregation, in accordance with the rule of the Mission, and the lack is supplied from the funds at the disposal of this society. It is an agency which we highly prize, and with which our churches do well to cultivate the most cordial relations. The Secretary of this society, Mr. A. Barnes, reports as follows: "On the 15th of September last, when the society held its annual meeting, its funds as reported for the previous year were Rupees 1,457-12-4, and expenditure Rupees 919-10-9, leaving a balance of Rupees 538-1-7, in its favor.

The sums which the churches severally contributed as well as the sums they received from the society towards the support of their pastor during the year, were as follows:—

| | Contributed. | Received. | Total. |
|-----------------------|--------------|-----------|--------|
| | RS. | RS. | RS. |
| Madura West | 96 | 180 | 276 |
| Kómbai..... | 28 | 79 | 107 |
| Kóttaimédu..... | 11 | 129 | 140 |
| Malángkinaru..... | 96 | 108 | 204 |
| West Karisakulam..... | 16 | 104 | 120 |
| Kodikáanal. | 80 | 80 | 160 |
| Total... | 327 | 680 | 1,007 |

A slow but sure progress is being made on the part of the churches toward self-support. Three of the six aided by the Society have undertaken to be responsible for nearly one half of their respective pastors' salaries. A measure was adopted at the last meeting which we hope may eventually teach them to help themselves altogether.

The balance now at the disposal of the Society is insufficient to meet the expenses of the current year, and unless our friends send in their contributions promptly, there will be no balance left, with which to begin the coming year, as heretofore. The pastors receive their wages monthly, and there must be money in the treasury constantly to pay them."

IV. CONGREGATIONS.

In the work among the congregations we find causes for encouragement and for discouragement; though it is matter of thankfulness that the former preponderate.

In respect to the latter Mr. Capron writes, "I think that we have done more work the past year than usual, and with less apparent success. We have visited more villages, preached to and conversed with a larger number of heathen, distributed and sold more tracts and books; but the number of adherents has fallen off, and one congregation of seventeen (five families) has gone back to heathenism. I would of course receive all who expressed a wish to join us, but I doubt the expediency of reporting them as Christians until their sincerity has been pretty fully tested, which may not be for years.

It would appear that the principal man in the congregation mentioned above, came to us with a hope that his son would be cured of leprosy in the Mission Hospital, in which he has been disappointed, and therefore to his mind the Christian religion does not pay for certain discomforts, which for so great a boon he had made up his mind to bear contentedly. The hope of the rest was that in coming over to Christianity they would at least be more secure from the petty exactions of the village authorities. Thus they were for a time under the healthful influence of a visit of the Missionary now and then to the village: after a time the restraint wore off, and things returned to their natural course.

The falling off in the Tirupúvanam Station is owing partly to similar causes, and partly to removals. The removals are chiefly in connection with the transfer of Mr. Penfield to another station: the defection chiefly in the new congregation first reported last year, and which are hardly yet to be considered as through their fair period of trial. But in this station also one congregation has been given up. It had been reduced by emigration to other stations and to Ceylon, until from the time of the famine, it had consisted of only one man and his family with two widows and their children, too weak to make a stand as Protestants, and they inform us that they have gone back to the Roman Priest. In a large Station the defection should be more

than made up by accession, and on the whole there would be progress. But in a smaller station it may often appear from the statistics that things are going backward. In such a case let the comparison not be confined to so brief a time as one year, but extend over several years."

Mr. Rendall says, "The congregations connected with Battalagundu Station have changed but little during the year. It has taken some time to get acquainted with the members. In several of the congregations there is a spirit of enquiry, which I hope will soon produce good results in the way of accessions.

There is no unfriendly feeling among the Heathen or Romanists. There has been one village added to the list where there are Christians.

One young man on leaving our Station school returned with his aged mother to his native village, where there were no Christians. He is doing a noble work in preaching Christ, and I believe is exerting a good influence far and wide.

There has been a slight increase in numbers, and we wait for the out-pouring of the Holy Spirit to revive his work in all these congregations."

In respect to the Periakulam and Kambam field Mr. Noyes says, "Though the progress from year to year has seemed small, the aggregate of progress for the past seventeen years is truly encouraging, and calls for gratitude and thanksgiving to the great head of the church. The 12 congregations of 1854 have increased to 24, and the membership from 780 to 1500. Within this period twenty new church edifices have been erected, either to re-place those too small or dilapidated, or for new congregations. Six have been finished and two others begun the past year.

Most of these buildings are commodious and present a respectable appearance. Five of them are permanent buildings with tiled or terraced roofs. On an average less than one half the expense of these buildings has been borne by the Mission."

Mr. Chester says, "much pains has been taken this year to secure regular attendance upon the Sabbath services, and at least one service during the week in all the village congregations. In Dindigul itself, the morning and evening service in the church each day in the week has been sustained regularly. In the morning at sunrise there is a

prayer meeting for half an hour, conducted in turn by the Missionary, native pastor, and station catechist.

In the evening at sunset, half an hour is given to the exposition of part of one of the chapters for the day. This service is also taken in turn by those conducting the morning meeting. The catechists and teachers, and those of the church members who know how to read, have been reading the Bible more regularly this than any previous year.

All have now in their hands a copy of McCheyne's calendar for reading the Bible through in a year, and it has been a help and incentive to the regular and systematic reading of the Bible. Every month, when the catechists and teachers come together for their monthly meeting, the matter of Bible reading has been made prominent, and the question directly asked of each helper, how nearly he and the Native Christians under his charge have been able to read according to the plan.

The subject of giving in charity, both regularly and according to rule, has been kept constantly before the people of the congregations, both church members and catechumens. The congregations where the people are poorest have this year come nearer than any others in the station to giving tithes.

Two new congregations have been formed, one among the coolies in a coffee estate in the Lower Pulneys. Twenty-seven persons have united with the churches of the station on profession of their faith. The majority of them had not been baptized in infancy, their parents having been heathen."

The following is an extract of the report in respect to the congregations in the Kambam valley. "During the past year seventy-nine members have been added to our congregation, and yet the statistical table shows a considerable loss. There are several causes for this. One is the great prevalence of cholera and fever, producing panic among the people. Another cause is the reduction we were obliged to make in the number of native agents, there being now nine less than last year: but the chief part of the apparent loss arises from the fact, that we have aimed to erase from the rolls all doubtful names of irregular members, which have been kept on with the hope of their reformation or return. By far the most important march of progress in the field is in the line of self support, as indicated in the table of amount

raised by churches and congregations. In seventeen years this amount has increased eighteen fold. It is Rupees 300 more than the sum raised last year, and averages one rupee and two and a half annas for each adult in the congregations.

The plan of giving tithes has been adopted and strictly adhered to by the native assistants for two years, and has been partially introduced into eighteen different congregations. This system of giving doubled the amount of charitable contributions in the station the first year it was adopted."

Mr. Herrick says, "Thirty-eight have been added by birth to the number of persons connected with congregations, while twenty have died.

A few have been added from the heathen to several of the old congregations, and one new one has been received. Some advance has been made in the knowledge, and as I trust in a disposition to comply with the requirements of the Bible: but the greatest progress is found in the contributions, the amount given being greater by more than Rupees 100, than that given last year."

The Native Pastor at Kómbai says of a congregation near, "In Dévám we had heard that a few persons had accepted the Christian way, and through the persecutions of the Zemindar, had denied the faith, and were some of them scattered in many places; but that a teacher had stood at his post without flinching.

In the village thus deserted ninety souls in twenty-two families have since left heathenism and accepted our true way: and besides keeping firmly and heartily the observances of the Christian religion, they attend, men women and children, the Sabbath services eagerly. As I have seen this, I have given thanks to the God of Wonders.

A church edifice has been built for them, the members of the congregation having given about fifteen Rupees. The grain which they have given as their tithes is two kallams."

V. SCHOOLS.

Within the past year the Seminary as formerly constituted has been disbanded, and a *Theological School* opened.

The design of the School, as at present organized, is not to offer a general education, but to give a theological train-

ing to such young men, married or single, as give evidence of piety, and desire usefulness either as Catechists or Pastors.

Mr. Washburn thus reports, "After the examination in April last, the students were permitted to return home for their vacation, awaiting the action of the Mission at the May meeting. At that meeting it was decided that those of the students in the lower classes, whom their respective Missionaries thought worthy, should go into the various station schools to continue their studies; and those of the first class were left to be disposed of by the Missionaries either as assistants, or to be returned to the Seminary upon its re-organization.

In its re-organized form, it went into operation on the 17th June 1870.

The stations are represented in the Theological School as follows :

| | | | |
|----------------------------|----|-------------------|----|
| Battalagundu..... | 1. | Máná Madura..... | 2. |
| Dindigul..... | 4. | Mandapasálie..... | 3. |
| Madura..... | 1. | Pasumalie..... | 1. |
| Mélúr..... | 1. | Tirumangalam..... | 2. |
| Kambam and Periakulam..... | 5. | | |

Most of the members of the school are catechists, some of them of much experience and high standing among our helpers, sent here not because of their previous limited advantages, but to take a step in an advanced grade of ministerial training: nine are graduates of the seminary, and most of the others have been connected with it in some of its departments heretofore. For a part of their studies the students are divided into two sections as in the schedule. (See Appendix C.)

It is desirable that most of those now in the school spend at least two years in study, while for others a longer course will be required. The schedule presents substantially the plan drawn out at the opening of the school. It is subject to alteration, but I trust it will show that as the Mission increases in age, we are placing ourselves in such a situation that at this the training school for our spiritual agents, we can afford them a more extended course of Biblical and Theological study. It has been at much personal sacrifice and inconvenience that most of the Mission have spared their helpers for a considerable time of study. Certainly it

could have occurred at no better time than when, after discovering from experience what and how much they needed, they now return to the armory to re-arm themselves for their life's battle.

At the re-organization of the seminary one of the teachers, Mr. Eames, was called to the pastorate of the church in West Karisakulam. At present two teachers are connected with the school; Mr. Barnes who for twenty-five years has taught in the seminary, and Mr. Colton for twenty-two. They are men eminently qualified by their long experience for their present work; and their hearty co-operation and sympathy in our common aim and labor is a matter for thankfulness.

We cannot be insensible to the work already done for Christianity in the seminary. Nearly all the most esteemed of our helpers, men in whose labor and faithfulness we rejoice, were graduates of this institution. The seminary established by a vote of the Mission under Rev. W. Tracy at Tirumangalam in 1842 was removed to Pasumalie in 1845 and has been under his care during his residence in the country. Rev. J. Herrick has had it in charge for two different periods of about three years each.

Up to April of this year 262 students have entered the seminary for the regular course, 71 for a partial course, and 53 for the course laid down for the catechists' class, making altogether 386 students. Of these 111 graduated and 71 completed the partial course. Of the catechists' class 39 are now in the employment of the Mission, and 196 of those in the regular and partial courses; total 145: 113 more are in the employment of other Missions and 27 are servants of the Government. Of the students 225 united with the church while in the seminary and 65 elsewhere, making altogether 290. These as a class are among the most intelligent of our people and foremost in all good works."

In respect to the *Female Seminary*, formerly the Madura Girls' Boarding School, Miss Smith in giving her report says; "The first three months of the year the Boarding School was in the care of Mrs. Chandler. After a vacation of two months the pupils came together again early in June.

It was thought desirable that some change should be made in the school; accordingly we selected twenty-seven of the older and more advanced scholars and received three others, all over twelve years of age. This prepared the way

for the adoption of a slightly different plan in conducting the school. The girls are required to do all their own work, to pound the paddy and prepare their food, also to cut and make their own garments as well as jackets for catechists and others, and as far as possible to perform those duties that will hereafter make them most useful in their own homes. We hope in this way to give them a more practical education.

Their interest in their studies is by no means diminished. I have never before known them to manifest so hearty an enthusiasm in every department, as they have done the past year. The amount received for sewing, crochet work, &c., is Rupees 40. A number of the girls have made jackets for their fathers and brothers in addition to those sold.

All have paid the ordinary fee of two annas per month. The health of the girls has been excellent. During the month of August the school was removed to Pasumalie, in order that the wives of the catechists in the theological school might enjoy its advantages.

With the blessing of God we hope that by a course of study adapted to their requirements, and by Mrs. Washburn's counsel and aid, they may be prepared for greater usefulness when they return to their villages.

We have formed a teachers' class of the older girls, who in turn conduct the day school here, one morning each week. I improve the opportunity to give them lessons in teaching, besides meeting them weekly for the same purpose.

Five of the girls have been received to the church, and those who had previously professed their love to the Master have shown by a consistent life, that they are striving to do his will. Their influence for good is very marked. We feel that the Spirit's precious influence has been with us subduing and sanctifying and leading some of these dear ones to a closer union with Christ. Grateful for the many mercies of the year, we would go forward as the Lord shall direct, desiring above all things His blessing, and relying upon that alone for success."

Our *Station Schools* seem for the most part to be in a flourishing condition. Mr. Herrick says of the school at Tirumangalam, "No one has been admitted who was unable to read in the New Testament, and it has been my design to receive none under twelve years of age."

Mr. Chandler thus speaks of the Madura station school for girls. "The school was opened September 21st: Since then we have had thirty boarding pupils and four day scholars. In October the school was examined on the "Pay for results system" and though not fifteen pupils were eligible, they passed a good examination and the school received Rs. 110-8-0 from Government. We hope at the next examination to have all ready, and realize still more."

Mr. Capron writes, "If village schools have failed us, our station school for girls has flourished and been the means of evident good. One pupil has been admitted to the church, and two other young women, who had received all their good impressions while in the school, but had recently left to be married. The only regular prayer meeting, which I have reported in connection with the village congregations, is kept up by a few graduates of the school among themselves and their neighbors.

The school is Mrs. Capron's work and her reward. She endeavors to train the girls for usefulness in their villages, by sending them out two and two with proper supervision, to read and talk to the women who will listen."

In respect to the school at Mandapasalie Mr. Taylor says, "The chief aim of this school is to prepare the scholars to labor for Christ with understanding and true zeal among their own people. One of the girls has been received to the church during the year, and more of the scholars are interested in the subject of religion. Attention is given to our Christian Lyrics, the scholars going with their teachers, for the purpose of singing them before the heathen in the villages, where they also listen to Christian instruction, and perhaps take part in the conversations that arise. This school is an important element in our work of evangelizing the heathen. Few only can be sent to the theological school, while many need the instruction which can be given here. The good effects of this training will appear more and more in the future.

As a branch of the station school, five young men have been under instruction most of the year, taught by a catechist, while their wives have been under the instruction of Miss Pollock. I shall look to them for an example of usefulness in their villages, without pecuniary return from the Mission."

A few words must suffice for the *Village Schools*. Mr. Chester says, "Careful examinations, conducted through the year, have shown a decided improvement in the standing of the schools and the efficiency of the teachers. Both schools and teachers have gained, from our having paid more attention this year to the teachers' class at our monthly meeting. Half of a day, has been given at each meeting to as nearly normal school instruction as the circumstances would permit, a class in one of the schools in the compound being used as a practicing school, and criticisms of recitations being regularly made by both catechists and teachers.

In two villages, comfortable and commodious school houses have been erected by the village people, without any help from the Mission. In one village school the scholars have begun to pay fees. In the schools at Dindigul, these have amounted to about Rupees 450, mostly from the English school, in which the average attendance is 155. The general standing and efficiency of this school is in no degree below that reported last year. There has been also no change in the course of study."

Mr. Capron remarks, "In my own station I have insisted on a small fee as the condition of establishing and keeping up a school, and this, with the fear of Christianity, has left us without a single village school in the station of Máná-Madura and Sivaganga. It is a region where education does not flourish. Of 112 villages visited by us in the months of February and March, we found schools in only two villages. Possibly others may have eluded our inquiries. There were many more schools before the famine."

In the general department of *Education*, Mr. Noyes in reviewing the results arrived at in Periakulam and Kambam during his connection with the station for the last seventeen years, remarks, "The corps of native assistants has increased from thirteen to thirty-six, nearly all of whom are natives of the station, and have been trained in our own mission schools.

Instead of the nine catechists and four school-masters, most of them with very scanty education and brought in from other stations and other Missions, we have twenty catechists and sixteen school-teachers, eight of whom are graduates of the Pasumalie seminary, fifteen others have studied in the seminary at least one year, and six have been at least a year in the C. V. E. Training School.

Instead of one educated helper's wife and very few if any women in the congregation able to read, we have forty women able to read, of whom about half have received a boarding school education, either in our own or other Missions.

Instead of three or four lads and two or three little girls in the Mission boarding school, we now have from this part of the field twenty-five lads and young men, and fifteen young women and girls under training in the theological and boarding schools, and the female seminary; thus giving promise to the field of a still better educated corps of native laborers, and a higher standard of piety and intelligence in the churches and congregations.

We have just four times the number of village schools, and more than six times the number of pupils in them that we had in 1854; although we have disbanded six schools the past year for want of funds. Of late years we have endeavored by education and other means to reach the higher classes. Almost all the adherents at first were from the lower strata of native society, but we have now four congregations gathered from respectable castes; and our schools include among their pupils not only Sudras, but a few Mahomedans and Brahmins as well."

VI. ITINERACY.

Our returns of work done upon the Itineracy this year are somewhat meagre, owing chiefly to sickness, and in some parts of the district to the rains that drove us from the field, the number of day's labor thus expended by all the Missionaries being 113, against 126 of last year. Mr. Chester says, "It has been matter of great regret to me as well as to my catechists, that the unusual amount of rain this year has kept us more than any year before from the tent and the Itineracy. I value the work as much as ever, not only as affording the opportunity of proclaiming the Gospel in villages where it is difficult for the catechists to go at other times, but also from the good effect it has seemed to have upon the catechists themselves. But though we have visited fewer villages than usual on the itineracy, the catechists have not neglected to visit and to preach in the villages within a circle of four or five miles from their own respec-

tive villages. An account of this work is always given to me by them at our monthly meetings.

We meet with no opposition in our work among the heathen. They listen respectfully to our message, and still buy our Scripture portions and tracts: but there are few among them who give evidence of being convinced by the truth."

The number of hearers on the itineracy is reported as being somewhat greater this year than last, and the tracts distributed a third more. This is due largely to the energy and independence of the Periakulam and Kambam helpers, who have pushed on the work even when Mr. Noyes could not be with them. Thus they report sixty-four days of encampment, only five of which was the Missionary able to spend on the itineracy. We consider this work in many respects the most interesting of any we have in hand, and deeply regret when circumstances force us in any considerable degree to neglect it.

Mr. Capron says, "The possession of a tent gives me access to my field. We have taken one tour of exploration eastward to the sea-coast at Tondy, a distance of nearly fifty miles, visiting 160 villages on the way, and have explored several before unvisited neighborhoods within twelve or fifteen miles of the station. I am gratified by the comments of the people, and especially by their conclusion that the tent and these trips to unaccustomed villages and regions mean business."

VII. DISPENSARY.

There have been treated during the year, 3160 new cases in the *Mission Dispensary*, and as nearly as can be ascertained, 9000 persons have listened to the reading of the Scriptures and the addresses which are made each morning before attending to the patients. Of these very few could read, but since the 15th of September we have given out 490 tracts.

At the May meeting it was decided to erect an addition to the dispensary, and Rupees 1,000 were asked for this purpose. Soon after this, through the kindness of H. W. Bliss, Esq., M. C. S. Officiating Collector, just that sum was given us from the Famine Relief Fund. A new building forty-five feet by seventeen was immediately put up, with

three rooms fronting on the street. The whole cost of this addition is Rupees 1,675-1-6, of which Rupees 239 have been received by subscription.

As the result of having a street front, we have much larger audiences, but no notable increase of patients. We have room for about 20 beds for in-patients, but having no appropriation for that class, we have permitted persons to live in the building and provide their own food. In this way, five families have been provided for in the building, within the three months since it was opened. Some eight or ten persons have been supported by charity during this time.

Dr. Palmer reports 21 major operations with but two deaths. "One of these," he says, "a young man, gave us reason to hope, that though his mind was dark, he had peace with God through our Lord Jesus Christ.

The cholera prevailed to an alarming extent for about a month, and our dispensary helpers patrolled constantly the districts of the city assigned them, seeing 300 cases, of whom 28 died; included in which number are many, who were in a dying state when found. I followed in the main the treatment which we followed in the United States Army during the prevalence of the epidemic in 1866.

The students in my medical class are doing well."

From the *Dindigul Dispensary* we receive the following account.

"There has been no decrease in the number of patients attending, this year as compared with the previous years, and no decrease in the amount of work accomplished. There has been a total of 12212 patients, of which number 5948 were new cases or those coming for the first time. Patients have come from 415 different villages. We have had more cholera and severe cases of fever in the town of Dindigul and adjacent villages, than for a number of years.

The residents of Dindigul have given less this than last year, for the support of the Dispensary, in all Rupees 227, Rupees 27 have been given by patients attending the Dispensary. This is the sum gathered from time to time in the dispensary charity box. Much of this has been given by the very poor, in sums varying from 1 pice to $\frac{1}{4}$ anna; but the patients are always encouraged to give, if only a trifle.

Kind friends among the Civilians have, as in former years given their generous gifts to the Dispensary, to whom I feel

truly grateful. Their names and the amount they have contributed will be acknowledged in the Appendix.

The Government grant of medicines, and the monthly grant of Rupees 50, have also been continued, and made it possible to continue my medical work. I have also this year through the very kind interest of H. W. Bliss, Esq., M. C. S., then Officiating Collector of Madura, received Rupees 1,500, a portion of the Famine Relief Fund, sent by the Madras Committee to the Collector of Madura, to be applied to objects of general and public charity in the District. I have stipulated however to employ all this sum, in the erection of suitable and permanent buildings, for the use of the dispensary and hospital; so that it does not diminish the outlay for the year, for medicines and dispensary assistants. I have as in every other year, since the dispensary was established, to attest its great help in my general mission work. It affords us also the means of reaching a large number of persons from adjacent and even distant villages, who come with patients, and in some cases are present for weeks at the dispensary, each time hearing a portion of God's word and a brief address upon some Gospel truth."

Mr. Capron says, "It is worth remarking somewhere that our receipts for medicine average Rupees 2 a month, and that our little experience is altogether in favor of requiring payment for medicines, except from the very poor. It is the Christians only, who have been accustomed to expect every thing from us gratis from whom it is hard to get fees."

In *conclusion* we would tender our thanks to all our friends both here and in America, who by their hearty sympathy, and their kind donations, have aided us in our work.

Acknowledgements of moneys received will be found in Appendix A.

We would also call attention to the other appendices from which much valuable information may be gathered in respect to our past and present position.

No. I.
Evangelical and Pastoral Statistics.
CONGREGATIONS.

| NAME OF STA- TION. | When first occupied. | NATIVE AGENCY | | | | No. of Villages in which are Christians. | No. of Congregations. | No. of Men in Congre- gations. | No. of Women in do. | No. of Children in do. | Total in do. | Gain or Loss in do. | Births in do. | Deaths in do. | Marriages in do. | Average Sabbath atten- dance. | No. of Men able to read. | No. of Women. do. | No. of Children do. | AMOUNT RAISED BY CHURCHES AND CONGREGATIONS. | | | | | | | | |
|-----------------------|----------------------|------------------------------|----------------------------|-----------------------|----------------------------|---|-----------------------|-----------------------------------|------------------------|---------------------------|-----------------|------------------------|------------------|------------------|---------------------|----------------------------------|--------------------------|----------------------|------------------------|---|-------|------------------------|-------|--------|-------|-------|----|----|
| | | Number of Native Pastors. | Number of Cate- chists. | No. of Bible Readers. | Total of Native Agency. | | | | | | | | | | | | | | | For local purposes. | | For other purposes. | | Total. | | | | |
| | | | | | | | | | | | | | | | | | | | | RS. | A. P. | RS. | A. P. | RS. | A. P. | | | |
| | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Battalagundu.. | 1857 | 0 | 8 | 0 | 8 | 15 | 7 | 106 | 112 | 216 | 434 | + 14 | 9 | 4 | 6 | 250 | 53 | 30 | 39 | 135 | 6 | 9 | 33 | 12 | 6 | 169 | 3 | 3 |
| Dindigul. . . | 1855 | 1 | 18 | 0 | 19 | 33 | 18 | 258 | 176 | 277 | 711 | + 92 | 22 | 3 | 13 | 605 | 136 | 48 | 83 | 152 | 9 | 1 | 218 | 12 | 1 | 371 | 5 | 2 |
| Kambam. . . | 1862 | 2 | 17 | 0 | 19 | 23 | 18 | 296 | 298 | 511 | 1,105 | - 124 | 23 | 31 | 10 | 632 | 83 | 26 | 78 | 522 | 9 | 11 | 245 | 0 | 10 | 767 | 10 | 9 |
| Madura. | 1834 | 1 | 13 | 5 | 14 | 16 | 16 | 234 | 192 | 228 | 654 | - 7 | 21 | 4 | 10 | 329 | 116 | 62 | 80 | 243 | 13 | 3 | 201 | 8 | 8 | 445 | 5 | 11 |
| Mānā Madura. | 1864 | 0 | 4 | 0 | 4 | 4 | 4 | 18 | 17 | 33 | 68 | - 25 | 3 | 0 | 1 | 70 | 12 | 10 | 12 | 24 | 6 | 9 | 67 | 12 | 1 | 92 | 2 | 10 |
| Mandapashie.. | 1850 | 2 | 16 | 1 | 19 | 70 | 32 | 699 | 513 | 659 | 1,871 | + 126 | .. | 19 | 27 | 928 | 195 | 44 | 75 | 330 | 9 | 9 | 223 | 0 | 0 | 553 | 9 | 9 |
| Mélar. | 1837 | 0 | 6 | 0 | 6 | 10 | 8 | 45 | 50 | 91 | 186 | + 17 | 3 | 2 | 0 | 100 | 21 | 8 | 21 | 19 | 9 | 3 | 19 | 0 | 7 | 38 | 9 | 10 |
| Pasmalie. . . | 1845 | 0 | 2 | 1 | 3 | 2 | 2 | 11 | 14 | 29 | 54 | - 1 | 1 | 1 | 1 | 121 | 9 | 7 | 10 | 72 | 2 | 8 | 74 | 6 | 5 | 146 | 9 | 1 |
| Periakulam. . . | 1848 | 1 | 6 | 0 | 7 | 9 | 6 | 87 | 103 | 200 | 390 | - 43 | 4 | 5 | 4 | 243 | 35 | 15 | 28 | 102 | 6 | 8 | 31 | 2 | 11 | 133 | 9 | 7 |
| Putney. | 1862 | 0 | 10 | 0 | 10 | 15 | 10 | 94 | 96 | 172 | 362 | - 66 | 3 | 5 | 3 | 225 | 23 | 16 | 41 | 35 | 0 | 9 | 12 | 0 | 0 | 47 | 0 | 9 |
| Sivaganga. . . | 1839 | 0 | 2 | 0 | 2 | 8 | 3 | 20 | 24 | 42 | 86 | + 5 | 4 | 3 | 1 | 35 | 8 | 8 | 6 | 1 | 12 | 6 | 22 | 3 | 8 | 24 | 0 | 2 |
| Tirumangalam | 1838 | 1 | 17 | 0 | 18 | 40 | 22 | 317 | 264 | 412 | 993 | + 94 | 38 | 20 | 2 | 653 | 152 | 37 | 79 | 360 | 14 | 2 | 58 | 5 | 9 | 419 | 3 | 11 |
| Tirupavanam.. | 1839 | 0 | 3 | 0 | 3 | 5 | 4 | 30 | 35 | 70 | 135 | - 33 | 6 | 3 | 0 | 80 | 7 | 4 | - | 14 | 0 | 1 | 13 | 14 | 1 | 27 | 14 | 2 |
| Total. . . | ... | 8 | 122 | 7 | 132 | 250 | 150 | 2,215 | 1,894 | 2,940 | 7,049 | + 49 | 138 | 100 | 78 | 4,271 | 850 | 315 | 558 | 2,015 | 5 | 7 | 1,220 | 15 | 7 | 3,236 | 5 | 2 |

No. II.
Evangelical and Pastoral Statistics.
CHURCHES.

| NAME OF STA- TION. | Number of Churches. | Added by profession this year. | Of whom baptized in Infancy. | From Romanists. | From Heathen. | Added by letter from other Stations. | From other Missions. | Restored to Church Privileges. | Dismissed to other Stations. | Dismissed to other Missions. | Suspended from Church Privileges. | Excommunicated. | Struck from Church Records. | Deaths. | Now in good Stand- ing. | Gain or Loss. | Remain suspended from Church pri- vileges. | Received by profes- sion from the first. | Children baptized this year. | Baptized persons in the Congregations not Communicants. |
|-----------------------|---------------------|-----------------------------------|---------------------------------|-----------------|---------------|---|----------------------|-----------------------------------|---------------------------------|---------------------------------|--------------------------------------|-----------------|--------------------------------|---------|----------------------------|---------------|--|---|---------------------------------|---|
| Battalagundu.. | 1 | 4 | 1 | 3 | 0 | 5 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 122 | + 9 | 1 | 92 | 11 | 175 |
| Dindigul..... | 2 | 27 | 6 | 7 | 14 | 5 | 1 | 0 | 5 | 0 | 0 | 0 | 0 | 0 | 174 | + 28 | 1 | 245 | 21 | 106 |
| Kambam. | 4 | 14 | 4 | 1 | 9 | 7 | 0 | 1 | 12 | 7 | 5 | 1 | 15 | 10 | 206 | + 28 | 14 | 286 | 26 | 261 |
| Madura. | 2 | 26 | 7 | 10 | 9 | 0 | 6 | 1 | 10 | 0 | 4 | 0 | 3 | 0 | 196 | + 15 | 2 | 291 | 26 | 135 |
| Máná Madura. | 1 | 4 | 1 | 1 | 2 | 0 | 0 | 0 | 2 | 0 | 0 | 1 | 0 | 0 | 21 | + 2 | 0 | 11 | 5 | 22 |
| Mandapasálie.. | 9 | 12 | 0 | 0 | 12 | 3 | 5 | 0 | 0 | 0 | 15 | 4 | 2 | 1 | 280 | + 2 | 21 | 571 | 25 | 182 |
| Mélúr. | 1 | 4 | .. | 1 | 2 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 27 | + 2 | 0 | 30 | 3 | 34 |
| Pasumalie.... | 1 | 1 | 1 | 0 | 0 | 1 | 0 | 0 | 4 | 0 | 0 | 0 | 0 | 0 | 54 | - 2 | 0 | 190 | 2 | 28 |
| Periakulam. . | 2 | 0 | 0 | 0 | 0 | 16 | 6 | 0 | 7 | 8 | 0 | 0 | 0 | 0 | 80 | + 7 | 1 | 44 | 5 | 90 |
| Pulney. | 1 | 4 | 0 | 1 | 3 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 2 | 72 | + 2 | 0 | 45 | 5 | 58 |
| Sivagunga.... | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 11 | - | 1 | 82 | 2 | 20 |
| Tirumangalam. | 2 | 0 | 0 | 0 | 0 | 5 | 0 | 0 | 1 | 1 | 2 | 0 | 0 | 1 | 152 | 0 | 3 | 191 | 13 | 184 |
| Tirupúvanam.. | 1 | 0 | 0 | 0 | 0 | 0 | 0 | 0 | 1 | 0 | 0 | 1 | 0 | 0 | 7 | 0 | 0 | 11 | 0 | 19 |
| Total.. | 28 | 96 | 20 | 24 | 51 | 42 | 18 | 2 | 42 | 16 | 26 | 7 | 21 | 16 | 1,402 | 32 | 44 | 2,089 | 144 | 1,314 |

No. III.

Evangelical and Pastoral Statistics.

| NAME OF STATION. | ITINERACY. | | | | | | BOOK DISTRIBUTION. | | | | | | VILLAGE CHURCHES AND PASTORS. | | | | | | Amount raised for Church expenses and other purposes. | | | | | | | | | |
|------------------|------------------------|------------------------|-------------------------|--------------------|---------------------|-----------------------------|--------------------|---|------------|--------------------|-----|--------|--|-------------------------|----------------------------|-------------------|-------------------|-------------------------|---|-------------------------|------------------|------------------------------|-------------------|---------------------------------|-----|-------|-----|-----|
| | Number of Itineracies. | Number of Encampments. | Number of Missionaries. | Number of Helpers. | Days of Encampment. | Number of Villages visited. | Number of Hearers. | Bibles sold and distributed gratuitously. | Testaments | Scripture Portions | Do. | Tracts | C.V.E.S. School Books and other Books. | Received for books sold | NAMES OF VILLAGES CHURCHES | When organized. | PASTORS' NAMES. | Number of Congregation. | | Number of Communicants. | Added this Year. | Children baptized this Year. | Deaths this Year. | Subjected to Church discipline. | | | | |
| attalagundu. | ... | ... | ... | ... | ... | ... | ... | 2 | 6 | 75 | 320 | 150 | 1,140 | 46 | 2 | P. Andipatti..... | 1859 | | 236 | 46 | 13 | 4 | 0 | 0 | 74 | 11 | 11 | |
| indigul ... | 3 | 14 | 1 | 6 | 29 | 282 | 47 | 500 | 15,154 | 80 | 24 | 383 | 5,754 | 1,140 | 46 | 2 | O'Kambam | 1856 | | 469 | 94 | 10 | 7 | 2 | 4 | 263 | 14 | 4 |
| ambam ... | 2 | 11 | 1 | 23 | 5 | 170 | 64 | 230 | 14,144 | 36 | 67 | 360 | 2,735 | 2,000 | 62 | 5 | 1 Kanjampatti ... | 1858 | | 117 | 28 | 0 | 5 | 0 | 1 | 32 | 11 | 0 |
| adura ... | 2 | 14 | 1 | 9 | 20 | 127 | 27 | 218 | 11,078 | 5 | 36 | 115 | 8,377 | 232 | 15 | 8 | 5 Karisakulam W. | 1855 | M. Eames..... | 129 | 39 | 0 | 2 | 1 | 13 | 41 | 0 | 0 |
| ana Madura | 6 | 10 | 1 | 12 | 19 | 173 | 35 | 199 | 6,001 | 5 | 25 | 309 | 7,754 | 1,094 | 75 | 10 | 7 Karisakulam E. | 1855 | Christies..... | 121 | 44 | 0 | 1 | 1 | 1 | 34 | 8 | 4 |
| andapasalie | ... | ... | ... | ... | ... | ... | ... | ... | ... | 10 | 25 | 180 | 2,000 | 200 | 28 | 4 | 7 Kodikanal..... | 1857 | A. Savarimuttu.. | 68 | 24 | 2 | 6 | 1 | 1 | 228 | 12 | 0 |
| elur | ... | ... | ... | ... | ... | ... | ... | ... | 2 | 73 | 475 | 181 | 9 | 7 | 11 Kollapuram..... | 1856 | | 223 | 37 | 1 | 3 | 4 | 1 | 48 | 3 | 6 | | |
| asumalie ... | 2 | 2 | 1 | 20 | 4 | 120 | 5 | 16 | 8,500 | ... | ... | ... | ... | ... | 4 | 0 | O'Kolapuram..... | 1856 | E. Seymore | 290 | 51 | 8 | 10 | 3 | 0 | 107 | 12 | 6 |
| riakulam ... | 1 | 3 | 1 | 9 | 10 | 88 | 12 | 58 | 5,382 | ... | ... | ... | ... | ... | 0 | 0 | O'Kombai..... | 1856 | C. Williams | 154 | 34 | 11 | 1 | 0 | 0 | 58 | 13 | 4 |
| they ... | ... | ... | ... | ... | ... | ... | ... | 2 | 4 | 80 | 550 | 120 | 0 | 0 | 0 | 0 | O'Kottaimedu.... | 1856 | A. G. Rowland... | 131 | 45 | 8 | 12 | 0 | 1 | 180 | 0 | 0 |
| vaganga ... | 1 | 6 | 1 | 6 | 15 | 137 | 28 | 160 | 6,607 | ... | ... | ... | ... | ... | 0 | 0 | O'Madura W..... | 1868 | A. G. Rowland... | 347 | 67 | 0 | 7 | 1 | 1 | 169 | 13 | 9 |
| runangalam | 1 | 4 | 1 | 8 | 9 | 72 | 9 | 85 | 4,259 | 4 | 34 | 314 | 5,610 | 332 | 25 | 0 | 3 Malangkharu... | 1855 | G. Vethanayagum | 107 | 22 | 0 | ... | ... | ... | ... | ... | ... |
| rupavayam. | 1 | 2 | 1 | 5 | 2 | 18 | 4 | 22 | 557 | ... | 12 | 50 | ... | ... | 7 | 8 | 0 Paralatchi..... | 1855 | | 111 | 14 | 0 | 0 | ... | ... | ... | ... | ... |
| | | | | | | | | | | | | | | | | | Purasalur..... | 1858 | | 132 | 12 | 0 | 0 | 0 | 1 | ... | ... | ... |
| | | | | | | | | | | | | | | | | | Saminipatti..... | 1859 | | 187 | 13 | 1 | 3 | 0 | 1 | 22 | 0 | 0 |
| | | | | | | | | | | | | | | | | | Sevalpatti..... | 1855 | | 118 | 20 | 1 | 4 | 0 | 1 | 33 | 0 | 0 |
| | | | | | | | | | | | | | | | | | Velanduthi..... | 1855 | | | | | | | | | | |
| Total... | 19 | 66 | 9 | 98 | 113 | 1,187 | 231 | 1,488 | 71,682 | 154 | 235 | 1,939 | 33,635 | 5,449 | 273 | 14 | 10 | | Total .. | 2,940 | 590 | 55 | 65 | 13 | 25 | 1,295 | 4 | 8 |

No. IV.
Educational Statistics.

13

| NAME OF STATION. | SEMINARY AND BOARDING SCHOOLS. | | | | | | | | | | | VILLAGE AND DAY SCHOOLS. | | | | | | | | | | | | | | | | | | | | | | |
|--------------------|--------------------------------|-------------|-------------------------------|----------------------|--------------------|--------------------|-----------------------|-----------------------------------|---------------------------------|--|------------------------------|--------------------------|--------------------------|-------------------|-------------------|--------------------------------|-------------------|--------------------------------------|--|----------------------------------|-----------------|----------|-------------|-----------------|------------------|--------|----------------------------|-----------------------------|--------|----------------------------|-----|-----|----|----|
| | Theological School=T. S. | Seminary=S. | Girls' Boarding School=G.B.S. | Station School=S. S. | Number of Schools. | Number of Masters. | Number of Mistresses. | Students in full Seminary course. | Do. in partial Seminary course. | Catechists in Seminary Cate-chist Class. | Catechists received in 1870. | Do. left in 1870. | Pupils received in 1870. | Do. left in 1870. | Do. died in 1870. | Male Pupils under instruction. | Female Pupils do. | Number of Pupils from the beginning. | Number of Students of Semi-nary in Mission service from beginning. | Do. now employed in the Mission. | No. of Schools. | Masters. | Mistresses. | Christian Boys. | Christian Girls. | Total. | Romanist and Heathen Boys. | Romanist and Heathen Girls. | Total. | Fees from all the Schools. | | | | |
| Battalagundu..... | S. S. | | | | 1 | 2 | 0 | .. | .. | .. | .. | .. | 26 | 20 | 1 | 40 | 7 | 88 | .. | .. | .. | 8 | 7 | 1 | 30 | 17 | 47 | 82 | 7 | 89 | 136 | 46 | 4 | 0 |
| Dindigul | S. S. | | | | 1 | 1 | 0 | .. | .. | .. | .. | .. | 3 | 3 | 0 | 9 | 2 | 21 | .. | .. | .. | 17 | 20 | 5 | 82 | 38 | 120 | 469 | 73 | 542 | 662 | 452 | 7 | 2 |
| Kambam..... | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
| Madura | G. B. S. | | | | 1 | 1 | 1 | .. | .. | .. | .. | .. | 20 | 0 | 0 | 34 | 310 | .. | .. | .. | .. | 15 | 14 | 1 | 62 | 6 | 68 | 156 | 2 | 158 | 226 | 99 | 12 | 0 |
| Máná Madura..... | S. S. | | | | 1 | 1 | 1 | .. | .. | .. | .. | .. | 10 | 11 | 0 | 3 | 22 | 49 | .. | .. | .. | 14 | 10 | 4 | 51 | 44 | 95 | 218 | 14 | 232 | 327 | 51 | 9 | 3 |
| Mandapasálie..... | S. S. | | | | 1 | 1 | 1 | .. | .. | .. | .. | .. | 8 | 7 | 0 | 17 | 12 | 50 | .. | .. | .. | 0 | .. | .. | .. | .. | .. | .. | .. | .. | .. | 31 | 10 | 0 |
| Mélúr..... | | | | | | | | | | | | | | | | | | | | | | 14 | 11 | 3 | 53 | 21 | 74 | 96 | 11 | 107 | 181 | 32 | 12 | 0 |
| Pasumalie..... | S. | | | | 1 | 3 | 0 | 38 | .. | .. | .. | .. | 0 | 38 | 0 | 38 | 0 | 398 | .. | .. | .. | 6 | 2 | 4 | 21 | 7 | 28 | 37 | 8 | 45 | 73 | 0 | 0 | 0 |
| Do..... | T. S. | | | | 1 | 2 | | .. | .. | .. | .. | .. | 22 | 2 | 0 | 20 | 0 | 20 | .. | .. | 145 | 1 | 1 | 0 | 13 | 10 | 23 | 0 | 0 | 23 | 108 | 0 | 0 | 0 |
| Periakulam | | | | | | | | | | | | | | | | | | | | | | 2 | 2 | .. | 27 | 5 | 32 | 21 | 0 | 21 | 53 | 2 | 8 | 0 |
| Pulney..... | | | | | | | | | | | | | | | | | | | | | | 8 | 7 | 2 | 26 | 19 | 45 | 77 | 3 | 80 | 125 | 5 | 12 | 0 |
| Tirumangalam | S. S. | | | | 1 | 2 | | .. | .. | .. | .. | .. | 25 | .. | 0 | 25 | 0 | 25 | .. | .. | .. | 10 | 6 | 2 | 55 | 40 | 95 | 97 | 1 | 98 | 193 | 51 | 4 | 10 |
| Tirupúvanam..... | S. S. | | | | 1 | 1 | | .. | .. | .. | .. | .. | 4 | 11 | 0 | 11 | 0 | 12 | .. | .. | .. | 5 | 4 | 1 | 8 | 6 | 14 | 66 | 0 | 66 | 80 | 36 | 7 | 0 |
| Total.... | | | | | 9 | 14 | 3 | 38 | .. | .. | .. | .. | 98 | 112 | 1 | 163 | 77 | 973 | 238 | 145 | 100 | 84 | 23 | 428 | 213 | 641 | 1,319 | 119 | 1,438 | 2,079 | 918 | 6 | 3 | |

* Of whom 9 graduated in March.

APPENDIX A.

The following *Donations* are thankfully acknowledged.

RECEIVED BY REV. W. B. CAPRON.

For the Mana Madura Station School for Girls and for Station Work.

| | RS. | A. | P. |
|---|-----|----|----|
| Mrs. S. P. Bourne, Falmouth, Mass. U. S. A. | 2 | 5 | 0 |
| Miss L. J. Brown, Boston, Mass. U. S. A. | 40 | 0 | 0 |
| S. M. Capron, Esq. Hartford, Conn. U. S. A. | 46 | 2 | 6 |
| Josie Snell and others, Boston, Mass. U. S. A. | 1 | 8 | 8 |
| Mrs. A. W. Tufts and Miss S. S. Tufts, Charlestown, Mass. U. S. A. | 48 | 0 | 0 |
| Ladies of Essex St. Church Boston Mass. U. S. A. | 42 | 10 | 8 |
| Ladies' Missionary Circle Charlestown Mass. U. S. A. .. | 14 | 6 | 2 |
| Winthrop Church Infant Sabbath School, Charlestown, Mass. U. S. A., through Miss E. Doane | 55 | 4 | 0 |
| Sabbath School, Falmouth, Mass. U. S. A. | 51 | 11 | 6 |
| Little girls at Neponset Mass. U. S. A., through Rev. R. H. Allen | 7 | 1 | 9 |
| Missionary Circle Newburyport Mass. U. S. A., through Mrs. A. S. Jones | 42 | 8 | 4 |
| Missionary Circle Uxbridge Mass. U. S. A., through W. C. Capron, Esq. | 53 | 5 | 4 |
| Total.... | 404 | 15 | 11 |

RECEIVED BY REV. J. E. CHANDLER.

For the Madura Girls' Boarding School.

| | RS. | A. | P. |
|--|-----|----|----|
| Mr. Lewis Fitch, New Haven Conn. U. S. A. | 32 | 8 | 4 |
| Mrs. Atwater, New Haven, Conn. U. S. A. | 23 | 1 | 4 |
| Mrs. Whitehouse, Irving N. York, U. S. A. | 43 | 13 | 9 |
| Surgeon Major F. Fletcher | 90 | 0 | 0 |
| Lieut. J. E. Porteus | 10 | 0 | 0 |
| Mrs. Smith | 30 | 0 | 0 |
| Total.... | 229 | 7 | 5 |

For the Christian Anglo Vernacular School.

| | RS. | A. | P. |
|---|-----|----|----|
| The Right Rev. Frederick Gell, D. D. | 100 | 0 | 0 |
| J. R. Arbuthnot, Esq., M. C. S. | 20 | 0 | 0 |
| Capt. T. K. Guthrie. | 20 | 0 | 0 |
| T. Scott, Esq. | 20 | 0 | 0 |
| Masuvamuttu Pillay | 20 | 0 | 0 |
| R. Smith, Esq. | 15 | 0 | 0 |
| Lieut. J. E. Porteus | 10 | 0 | 0 |
| G. Mc'Walters, Esq., M. C. S. | 10 | 0 | 0 |
| G. R. Leggatt, Esq. | 5 | 0 | 0 |
| T. Ram Row | 5 | 0 | 0 |
| Veytteanathan Aiyar ... | 5 | 0 | 0 |
| Kristnasamy Chetty | 5 | 0 | 0 |
| Asirvatham Pillay | 5 | 0 | 0 |
| Lieut. C. J. Walker | 5 | 0 | 0 |
| Lieut. J. Pennycuik | 5 | 0 | 0 |
| Syed Mustafa Saib | 5 | 0 | 0 |
| Ramanjulu Naidu | 5 | 0 | 0 |
| Subramanya Aiyar | 3 | 0 | 0 |
| Narrainasamy Naidu | 3 | 0 | 0 |
| Jam Row | 3 | 0 | 0 |
| A Friend | 3 | 0 | 0 |
| Total.... | 272 | 0 | 0 |

RECEIVED BY REV. EDWARD CHESTER.

For the Dindigul Dispensary.

| | RS. | A. | P. |
|---|-------|----|----|
| Madras Government, 12 monthly grants | 600 | 0 | 0 |
| Residents of Dindigul (principally natives) ... | 193 | 4 | 0 |
| V. H. Levinge, Esq., M. C. S. | 25 | 0 | 0 |
| E. C. G. Thomas, Esq., M. C. S. | 70 | 0 | 0 |
| F. H. Wilkinson, Esq., M. C. S. | 50 | 0 | 0 |
| H. W. Bliss, Esq., M. C. S. | 40 | 0 | 0 |
| Capt. A. G. Hutchins | 25 | 0 | 0 |
| Major H. L. Prendergast, R. E. | 20 | 0 | 0 |
| Mrs. H. L. Prendergast | 15 | 0 | 0 |
| F. R. H. Sharp, Esq., M. C. S. | 30 | 0 | 0 |
| Capt. White, 14th Regt. N. I. | 10 | 0 | 0 |
| A. G. Fowler, Esq. | 10 | 0 | 0 |
| A Missionary friend | 22 | 0 | 0 |
| A Missionary friend | 20 | 0 | 0 |
| Mr. J. W. Jackson | 24 | 0 | 0 |
| Ramanjaloo Naidoo | 10 | 0 | 0 |
| Thank offering from a Native friend | 5 | 0 | 0 |
| Dispensary Charity Box | 32 | 7 | 10 |
| Total.... | 1,201 | 11 | 10 |

For the Dindigul Mission English School.

| | RS. | A. | P. |
|--------------------------------------|-----|----|----|
| E. C. G. Thomas, Esq., M. C. S. | 20 | 0 | 0 |
| F. H. Wilkinson, Esq., M. C. S. | 20 | 0 | 0 |
| H. W. Bliss, Esq., M. C. S. | 15 | 0 | 0 |
| Capt. A. G. Hutchins | 10 | 0 | 0 |
| Major H. L. Prendergast, R. E. | 5 | 0 | 0 |
| F. R. H. Sharp, Esq., M. C. S. | 15 | 0 | 0 |
| Total.... | 85 | 0 | 0 |

For the Dindigul Mission Hindoo Girls' School.

| | RS. | A. | P. |
|--------------------------------------|-----|----|----|
| E. C. G. Thomas, Esq., M. C. S. | 10 | 0 | 0 |
| F. H. Wilkinson, Esq., M. C. S. | 10 | 8 | 0 |
| H. W. Bliss, Esq., M. C. S. | 5 | 0 | 0 |
| Capt. A. G. Hutchins | 5 | 0 | 0 |
| Mrs. H. L. Prendergast | 5 | 0 | 0 |
| Total.... | 35 | 8 | 0 |

For the Dindigul Women's Hospital.

| | RS. | A. | P. |
|--|-------|----|----|
| Famine Relief Fund, through H. W. Bliss, Esq., M. C. S., Officiating Collector Madura | 1,500 | 0 | 0 |
| Mrs. H. W. Bliss | 30 | 0 | 0 |
| Mrs. A. F. Sealy | 10 | 0 | 0 |
| Velliappan Chettiar, through Ramanjaloo Naidoo | 40 | 0 | 0 |
| Total.... | 1,580 | 0 | 0 |

To rebuild a Catechists' Sattiram.

| | RS. | A. | P. |
|-------------------------------------|-----|----|----|
| F. R. H. Sharp, Esq., M. C. S. | 20 | 0 | 0 |

To repair a Village Church.

| | | | |
|----------------------------|----|---|---|
| Capt. E. A. Campbell | 18 | 0 | 0 |
|----------------------------|----|---|---|

RECEIVED BY REV. J. HERRICK.

For the support of a student in the Seminary.

| | | | |
|--------------------------|----|----|---|
| Rev. T. S. Burnell | 36 | 14 | 4 |
|--------------------------|----|----|---|

RECEIVED BY REV. T. B. PENFIELD.

For the support of pupils in the Battalagundu Station School.

| | RS. | A. | P. |
|---|-----|----|----|
| Union Sabbath School, Oberlin Ohio, U. S. A. | 73 | 0 | 0 |
| Sabbath School of 2d Pres. Church, Cleveland Ohio, U. S. A. | 60 | 2 | 10 |
| Sabbath School of Cong. Church, Collamer Ohio, U. S. A. | 30 | 1 | 5 |
| Miss S. M. Hall's S. S. Class, Cleveland Ohio, U. S. A. .. | 31 | 11 | 2 |
| Misses Edith and Helen Hall, Cleveland Ohio, U. S. A. | 4 | 6 | 5 |
| Total.... | 199 | 5 | 10 |

RECEIVED BY REV. H. S. TAYLOR.

For the Station School at Mandapasálie.

| | 1867 & 1868 | | | 1869 & 1870. | | |
|--|-------------|----|----|--------------|----|----|
| | RS. | A. | P. | RS. | A. | P. |
| Rev. E. Webb, Glasgow Delaware, U. S. A. | 102 | 15 | 1 | | | |
| Sabbath School, (Fredon) New York, U. S. A. | 28 | 10 | 0 | | | |
| Sabbath School, Ravenna Ohio, U. S. A. | 47 | 13 | 2 | | | |
| Sabbath School, West Hartland Conn. U. S. A. | 43 | 7 | 7 | 78 | 2 | 1 |
| Sabbath School, Youngstown Ohio, U. S. A. | 42 | 4 | 0 | 44 | 7 | 2 |
| Cong. Sabbath School, Fort Atkinson Wis. | | | | | | |
| U. S. A. | 42 | 8 | 7 | | | |
| Sabbath School, Sandusky Ohio, U. S. A. | 28 | 5 | 10 | | | |
| Sabbath School, Freedom Ohio, U. S. A. | 14 | 7 | 10 | | | |
| Sabbath School, Plymouth Ohio, U. S. A. | 42 | 8 | 10 | 43 | 12 | 9 |
| Cong. Sabbath School, Claridon Ohio, U. S. A. | 42 | 13 | 8½ | | | |
| Cong. Sabbath School, Hampden Ohio, U. S. A. | 42 | 13 | 8½ | | | |
| Pres. Sabbath School, Newburgh Ohio, U. S. A. | 41 | 6 | 0 | 50 | 1 | 0 |
| Sabbath School, Rootstown Ohio, U. S. A. | 42 | 4 | 0 | 99 | 3 | 11 |
| Utterámani Dévan, (a sheep, &c.) | 2 | 8 | 0 | 2 | 6 | 0 |
| Pres. Sabbath School, Burton Ohio, U. S. A. | | | | 22 | 1 | 0 |
| Rev. D. Witter, Burton Ohio, U. S. A. .. | | | | 30 | 4 | 0 |
| I. K. Marvin, Esq., Buffalo New York, U. S. A. | | | | 40 | 0 | 0 |
| J. O. Palmer, Esq., | | | | 60 | 12 | 10 |
| Pres. Sabbath School Cambridge Wis. U. S. A. | | | | 38 | 2 | 8 |
| Lake Erie Female Seminary, Painsville Ohio, | | | | | | |
| U. S. A. | | | | 50 | 0 | 0 |
| Miss C. Hartley | | | | 6 | 0 | 0 |
| Total.... | 564 | 14 | 4 | 565 | 5 | 5 |

RECEIVED BY REV. G. T. WASHBURN.

For the Station School at Battalagundu and for other purposes.

1869 & 1870.

| | RS. | A. | P. |
|--|-----|----|----|
| Rev. G. M. Gordon, Madras | 20 | 0 | 0 |
| Mrs. Emily Washburn, Lenox Mass. U. S. A., Mrs. Laura W. Blossom, Newark New Jersey, U. S. A., and Mrs. Olive Sedgwick, Newark New Jersey, U. S. A. .. | 302 | 14 | 0 |
| Sabbath School and friends, Glover'sville New York, U. S. A., through J. McLaren, Esq. | 372 | 1 | 1 |
| Sabbath School, Lenox Mass. U. S. A., through H. Sedgwick, Esq. | 42 | 10 | 4 |
| Total.... | 737 | 9 | 5 |

RECEIVED BY REV. A. G. ROWLAND, NATIVE PASTOR.

For the Madura West Gate Church building.

| | RS. | A. | P. |
|--------------------------------|-----|----|----|
| Rev. E. Chester | 10 | 0 | 0 |
| Mrs. Hawsworth | 10 | 0 | 0 |
| H. K. Palmer, Esq., M. D. | 5 | 0 | 0 |
| Total.... | 25 | 0 | 0 |

APPENDIX B.

THEOLOGICAL SCHOOL.

Course of Study pursued during the year.

Bible. Four Lessons per week. Epistle to Romans, 1st 2d Thess. 1st 2d Peter, Jude, 1st 2d 3d John.

Harmony of the Gospels. Lectures on the preservation of the Scriptures in early times. Early (M. S. S.)—Translations. Times of the New Testament.

Theology. Three Lectures per week. Natural and Revealed Theology. Inspiration of Scripture. Evidences of Christianity as opposed to Mahomedanism—as opposed to Hinduism—The Divine Existence and Unity—Immortality of the soul—The Divine Attributes—The Trinity.

TEXT BOOK: Hopkins Christian Instructor. *Collateral Books used:* Cornelius' Lectures on Theology, Paley's Evidences, and Test of Religion, in Tamil; and Dass' Lectures on Theology, in English.

Church History. Three Lectures per week. History of the Church from the time of its founding to the middle of the dark ages. *Text Book:* The Christian Repository. This is used as a foundation, but the subject is re-studied and additions made to the text book to meet the wants of the class.

English and Tamil, collateral reading is provided for the class as required.

Homiletics. One Lecture per week. Lessons in Duthie's Homiletics. Writing and criticising Sermons. On alternate weeks, Plans and compositions of addresses to the Heathen on Topics previously assigned.

Model Lessons. One Exercise per week. On one morning of each week two Model Lessons, one in the Scriptures and the other on common topics, are given to the station school children.—Subject assigned the week previous—Criticisms of lesson.

Logic. One Lesson per week. The 1st Division has a lesson each week in Logic.

Rhetoric. One Exercise per week. Instruction in Rhetoric—Public reading and declamation—Debates on Topics assigned. Each Thursday forenoon is devoted to Model Lessons and debates ; the afternoon to the criticism of sermons and addresses to the heathen.

English. One Exercise per week. Instruction in English—C. V. E. Society's 3d Book—Additional voluntary exercise, in which English Hymns and Sermons are read.

Arithmetic and Grammar. Each one Exercise per week. One afternoon of each week is given to Arithmetic and Grammar by the 2d Division. Exercises under the several rules in the former and with text book and composition in the latter.

Miscellaneous. Analysis and explanation of Lyrics. During the 1st term a course of 12 Lectures was delivered by Dr. Palmer on Hygiene.

During the 2d term Mr. Barnes delivered a course of 6 Lectures on Astronomy.

APPENDIX C.

A BRIEF ACCOUNT OF THOSE WHO HAVE BEEN CONNECTED WITH THE MISSION.

1. REV. H. R. HOISINGTON, was appointed by the Jaffna Mission to commence a mission in Madura, May 14th 1834. He arrived in company with Mr. Todd, 30th July of the same year; returned to Jaffna in September. His connection with this mission ceased January 1835.

2. REV. W. TODD, was sent to Madura by the Jaffna Mission; arrived in company with Mr. Hoisington, 30th July. Mrs. Todd having died at Dévipatam, 11th September 1835 he was married to Mrs. Woodward 22d December 1836 who died 1st June 1837. He resided in Madura until 1838. In January of that year he was appointed to Sivagunga. Removed to Madura again October of the same year; left the mission on his return to America, 21st January 1839.

3. REV. J. R. ECKARD, was appointed by the Jaffna Mission in place of Mr. Hoisington, January 1835; arrived in Madura the same month. Removed from Madura to Ramnad in March 1836. Returned to the Jaffna mission, 28th July 1836.

4. REV. A. C. HALL was appointed to Madura by the Jaffna Mission; arrived in Madura, October 1835; remained there until March 1836, when he removed to join Mr. Eckard in Ramnad. He returned to America viâ Jaffna in July of the same year.

5. REV. J. LAWRENCE, was appointed to Madura by the Jaffna Mission; arrived in company with Mr. Hall, October 1835; remained in Madura until October 1836, when he was appointed to Dindigul, to which place after spending several months in Jaffna he removed in May 1837. He left for America November 25th, and died on the way at Tranquebar 20th December 1846.

6. REV. D. POOR, visited the Madura mission in October 1835; remained until December of that year; was subsequently appointed to join this mission, and arrived in March 1836. from this time until July 1841, he had the charge of the Madura Fort station; in that month he received a dismissal from this to re-join the Jaffna mission; removed to Jaffna December 1841.

7 REV. R. O. DWIGHT was designated to the Madura mission by the Prudential Committee. He arrived in April 1836; was appointed to Dindigul in October of the same year; removed there in the following month; appointed to Madura Fort in place of Mr. Poor, July 1841; remained there until his death which took place 8th January 1844.

8. REV. H. CHERRY, arrived at Madras in March 1837. Shortly afterwards he proceeded to Jaffna with his sick wife who died 4th November of the same year. He reached Madura in the following month. In January 1838, he was appointed "conditionally" to Jaffna, but accompanied Dr. Steele on his visit to Singapore; returned to Madura in December 1838. Remained in Madura until August 1839, when he was appointed to Sivagunga; on the 24th of the following month visited Madras, returned to Sivagunga 12th December of the same year. Visited Jaffna 20th January 1840, was married during the following month, returned to Sivagunga in March where he remained until January 1844. His second wife died on the 11th of that month. At the same time, on the death of Mr. Dwight, he was removed to Madura Fort, from whence he removed in January 1847 to Madura East. On the 9th November 1844 he was married to his third wife. In January 1848 he removed to Periyakulam. He returned to Madura East in January 1849; and left the mission for America in July 1849.

9. REV. E. COPE, reached Madura from America in May 1837, where he remained until October 1838, when he was appointed to Sivagunga. He visited Jaffna in August 1839, and was transferred to that mission in January 1840.

10. REV. N. M. CRANE, reached Madura from America in May 1837, where he remained until January 1838 when he was appointed to Tirupuvanam. He removed to that place with his family in October of the same year. In October of the following year he was appointed to Dindigul where he removed in February 1842. He was appointed to Madura in April 1843, removed there in the following month. He remained in Madura until June 1844 when he left for America.

11. REV. C. F. MUZZY, reached Madura from America in May 1837. The same month he was sent to Dindigul where he remained until January 1838 when he was appointed to Tirumangalam; on 20th February of that year he was ordained; in January 1839 removed to Tirumangalam; December 1841. In January 1842 he was appointed to Tirupuvanam to which place he removed in March of the same year. In June 1844 he removed to Madura East. On December 2d 1846, Mrs. Muzzy died. In the following month he removed to the Madura Fort station. On February 2d 1848, he was married to Miss Capell in Jaffna. Mr. Muzzy remained in Madura Fort until November 25, 1856 when he left on a visit to America.

12. JOHN STEELE, M. D. reached Dindigul from America in June 1837, remained there until January 1838 when he left on a visit for health to Singapore. In December 1838 he returned. In January 1839, he was appointed to Madura where he remained till his death which took place 6th October 1842.

13. REV. W. TRACY, D. D. arrived at Madras from America in March 1837, and at Madura in October of the same year; appointed to Tirumangalam in January 1838; removed there with his family in March 1839; removed to Pasumalai in September 1845; left for America November 1850, and returned to Pasumalai in April 1854; left for America May 1867, returned July 1870 and was assigned to Tirupuvanam.

14. REV. F. D. W. WARD, arrived at Madras from America in March 1837, and at Madura October 1837, where he remained until January 1843, when he was transferred to the Madras Mission.

15. MR. A. NORTH, arrived in Madura from Singapore 30th December 1843. In January 1844, he was appointed to Dindigul; removed to Pasumalai in January 1846; left for America January 1847.

16. REV. H. S. TAYLOR, arrived in Madura from America 11th October 1844. In January 1845, he was appointed to Tirupúvanam. He was permitted to commence building at Mandapasalie in April 1850, where he removed with his family in September of the same year; left for America February 1865 and returned to Mandapasalie in January 1868. He died at the Mission Sanitarium 3d February 1871.

17. REV. J. HERRICK, arrived in Madura from America 29th April 1846, appointed to Tirumangalam 6th May 1846, removed to Pasumalie in November 1850, returned to Tirumangalam April 1854. He left with his family for America 23d December 1863, returned in May 1867, and resided at Pasumalie having charge of the Seminary in addition to the care of his own field till June 1870 when he returned to Tirumangalam.

18. REV. J. RENDALL, arrived in Madura from America 29th April 1846 and was appointed to Dindigul 6th May of the same year. He removed to Madura in July 1849; left with his family for America July 1867. Mrs. Rendall, died on the homeward passage and was buried in the Mediterranean. He returned May 1870 and took charge of Battalagundu.

19. REV. E. WEBB, arrived in Madura from America 29th April 1846, appointed to Sivagunga 6th May, removed to Dindigul July 1849, left in August 1858 for America and returned to Dindigul July 1861. On account of his health visited Madras with his family in July 1863 and left for America February 1864.

20. REV. G. W. McMILLAN, arrived in Madura from America in September 1846, appointed to Dindigul in the same month, left for America in May 1854.

21. REV. J. E. CHANDLER, arrived in Madura from America in April 1847, appointed to take charge of the Girls' Boarding school and the free schools of the Madura East station in July of the same year; took full charge in January 1848. In October

he was appointed to Sivagunga, where he remained until June 1854 when he removed to Dindigul. He was appointed to Battalagundu in March 1855 and removed there with his family in July 1857. He left for America with his family November 1860 and returning in May 1864 took charge of Tirumangalam. He was transferred to Madura in May 1867.

22. REV. G. FORD, arrived in Madura from America in April 1847, appointed to Periakulam in July, he removed there with his family in February 1848, he continued to reside there until January of the following year when he removed to Dindigul with the full care of the Periakulam station; removed to Tirumangalam in October 1850 taking charge of part of that station and retaining the charge of Periakulam. He left for America in September 1852.

23. REV. C. LITTLE, arrived in Madura from America 16th April 1848, resided at Pasumalie one and half years; Mrs. Little, died 18th July 1848. He removed to Tirumangalam October 1849; left for a visit to America January 1852, returned July 1854 with his second wife and was appointed to Tirupúvanam. He left for America in July 1858.

24. C. S. SHELTON, M. D. arrived in Madura from America 23d March 1849, remained at Madura until 24th November 1855 when he left for America.

25. REV. J. T. NOYES, visited the Mission from Jaffna in September 1852, joined the Mission in June 1853 when he was appointed to Tirumangalam. He removed to Periakulam January 1854. In February 1862 he yielded a portion of his field with Periakulam as its central station to Rev. D. C. Scudder, retaining the greater part under the name of Kambam. He left for America with his family in January 1871.

26. REV. T. S. BURNELL, arrived in Madura from Jaffna in December 1855, appointed to Usalampatti January 1856 and to Mélúr January 1857. He was ordained in Madura September 1856. He left for America in April 1869.

27. REV. W. B. CAPRON, arrived in Madura from America in April 1857, resided in the Fort house till October; in September designated to Pattianúr and appointed to the temporary charge of the girls' school in Madura East. He was transferred to Tirupúvanam in July 1861. Having been appointed to Máná Madura he removed thither with his family in September 1864.

28. REV. C. T. WHITE, arrived in Madura from America in April 1857, designated to the Pulney station in September of the same year, took temporary charge of Dindigul in August 1858, removed with his family to Pulney December 1862. He left for America in March 1869.

29. REV. EDWARD CHESTER, arrived in Madura from America in May 1859, appointed to Tirupuvanam in October of the same

year. In July 1861 went to Madras to pursue Medical studies ; in September 1862 appointed mission Physician and resided in Madura till February 1864 when he was transferred to Dindigul.

30. Miss S. ASHLEY arrived in Madura from America May 1859, was given charge of the Girls' Boarding school in Madura. She was married in January 1864 to William Yorke Esq., of the C. V. E. Society's Training school in Madura.

31. REV. N. L. LORD, M. D. visited the Sanitarium from Jaffna in the latter part of 1858, left for America in July 1859. On returning to Madura he was appointed Mission Physician and designated to the West house in Madura January 1864. He left for America in March 1867.

32. REV. G. T. WASHBURN, arrived in Madura from America in May 1860, assigned to Battalagundu in November of the same year, appointed to the Theological School in Pasumalie and removed thither in June 1870.

33. REV. D. C. SCUDDER, arrived in Madura from America in July 1861, appointed to Periakulam and removed thither in February 1862. He was drowned in the Vaigai River 19th November 1862.

34. REV. T. B. PENFIELD, arrived in Madura from America in May 1867 assigned to Tirupúvanam in July 1868 and transferred to Periakulam in June 1870.

35. Miss R. A. SMITH, arrived in Madura from America in May 1867, took charge of the Madura Girls' Boarding School, assigned to the Female Seminary and removed to Pasumalie in August 1870.

36. REV. H. C. HAZEN, arrived in Madura from America in January 1868, assigned to Pulney in March 1869, left for America in July of the same year.

37. Miss M. TAYLOR, arrived in Madura from America in January 1868, assigned to Mandapasálie.

38. Miss S. POLLOCK, arrived in Madura from America in January 1868, assigned to Mandapasálie.

39. H. K. PALMER, M. D. arrived in Madura from America in March 1869, assigned the West house Madura.

40. Miss C. HARTLEY, arrived in Madura from America in March 1869, left for America in January 1871.

41. Miss M. RENDALL, arrived in Madura from America in May 1870, assigned to Battalagundu.

APPENDIX D.

Evangelical and Educational Statistics for periods of five years.

| No. I. MISSION- ARIES. | | No. II. NATIVE HELPERS. | | | | | | No. III. CHURCHES. | | No. IV. CONGREGA- TIONS. | | No. V. VILLAGE AND DAY SCHOOLS. | | | | No. VI. FREE SCHOOLS FOR HEATHEN. | | No. VII. SEMINARY AND BOARDING SCHOOLS. | | | |
|------------------------------|-----|----------------------------|----------|---------------------|---------------------|-----------------|-------------------------|-----------------------|-----------------|--------------------------------|-----------------------|---------------------------------------|-----------------|---------------------------------|--|---|-----------------|---|-----------------------|-------------------------|------------------------|
| No. in January of each year. | | Native Assistants. | Pastors. | Station Catechists. | Village Catechists. | Readers (Male.) | Bible Readers (Female.) | Total of Helpers. | No. of Members. | Net Increase. | No. of Congregations. | No. of Members. | No. of Schools. | No. of Christian Chil- dren. | No. of Heathen and Romanist Children. | Total No. of Children. | No. of Schools. | No. of Scholars. | No. of Male Scholars. | No. of Female Scholars. | Total No. of Scholars. |
| 1835 | 1 | 5 | .. | .. | .. | .. | .. | 5 | .. | 31 | .. | .. | 8 | .. | .. | .. | .. | 3,087 | 85 | 24 | 109 |
| 1840 | 10 | 38 | 31 | 120 | 89 | .. | .. | 38 | 44 | 89 | .. | .. | 96 | .. | .. | .. | .. | 3,757 | 270 | 83 | 353 |
| 1845 | 654 | .. | 120 | 235 | 115 | .. | .. | 54 | 71 | 115 | .. | .. | 114 | .. | .. | .. | 20 | 490 | 102 | 24 | 126 |
| 1850 | 11 | * | 235 | 677 | 442 | .. | .. | 83 | 120 | 442 | .. | .. | 0 | .. | .. | .. | 0 | .. | 109 | 38 | 147 |
| 1855 | 10 | .. | 677 | 1,109 | 432 | .. | .. | 96 | 145 | 432 | .. | .. | .. | .. | .. | .. | .. | .. | 61 | 54 | 115 |
| 1860 | 10 | .. | 1,109 | 1,164 | 55 | .. | .. | 146 | 159 | 55 | .. | .. | .. | .. | .. | .. | .. | .. | 64 | 51 | 115 |
| 1865 | 11 | .. | 1,164 | 1,403 | 239 | .. | .. | 122 | 150 | 239 | .. | .. | .. | .. | .. | .. | .. | .. | 64 | 51 | 115 |
| 1870 | 9 | .. | 1,403 | 1,403 | 239 | 0 | 7137 | 137 | 150 | 239 | 100 | 641 | 1,438 | 2,079 | .. | .. | .. | .. | 163 | 77 | 240 |

* Thereafter known as Pastors, Catechists and Readers.

